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Seattle 11/16/71

Mr. Nyland: So we continue from last - last night. And I thought we might talk a little bit about questions you may have. It's probably difficult to imagine that I'm not here and that you would ask the questions you would ask --uh -- you would dare to ask --a little easier because I'm not here. You have to overcome that. The fact that I'm here need not affect you in not being able to ask questions that are of importance to you if you really care for wanting to know then you should have the audacity of asking, surely not fear. Because what is there to be fearful about? You want to know something that is of value that will help you to -- to learn. Or that will give you information for something that you would like to grow and all you have to be is convinced that you want something to grow, to grow up or to develop or really evolve. By that of course one means that it has to be away from where you are and not like in particularly where you are or having all kinds of questions or perhaps even a little confusedness in your mind that you feel you want clarity. So will we try if you have questions? So ask. Yeah? Go ahead.

Joe Allison: Mr. Nyland. My name is Joe Allison.

Mr. Nyland: Yes.

Joe Allison: In my work attempts recently, um, I've had trouble understanding what openness to 'little I' means. I think that, um, I'm trying to be open with my ordinary subjective mind and I think that that is wrong.

Mr. Nyland: Oh, I would say it's right. If there is -if there is Little I, is that a question of cars that are parked the wrong way (laughter). If there is a Little I it would by definition be the only thing that has any objective value or color. All the rest would remain subjective as a personality or manifestation any kind of thought or feeling, any kind of behavior. So if there is this Little I functioning, it's simply observing or becoming aware of you, nothing has changed in my own state of being a subjective personality. Now when one says I wish to become open, I mean by that that the results which Little I could give me about myself that I don't want to be prejudiced about them. Because if this Little I actually could give me the truth about myself, and if I have to accept it as truth, which means really that there is no disagreement between my ordinary mind and my ordinary feeling in the consideration of saying that I am that and nothing else and only that. There is no chance for me to rationalize it away or if it is a little bit uncomfortable for me to live with those facts which then become known to me that I have to accept them

would tell me that I am hypocritical. All of that you see, I simply mention as a prejudice I have about myself that don't want myself to be justified in the acceptance of that what I am, but always leaning towards the right way that it won't hurt me. Then I must come to the conclusion that I am really that which in ordinary terminology is a little bit below par or that I'm in that sense unconscious and really not very likable or even that I start to accuse myself or become critical about that what I am or even at certain times I say I should have been different and I say rationalizing about that and not open. I want when the Little I exists to be as truthful as I can be. And regardless of the past and regardless even of what it will do to me. And regardless of what I will feel like when this Little I speaks and tells me things that I will face the truth as it is and I will accept it. And so I have to be open about such negative qualities of myself that I realize I am that and nothing else. Do you understand? The Little I is the only thing that could become objective. But when it has dealings with me and my thoughts about myself and the kind of criticism in the usage of what I call absolute fact is for my purpose as an unconscious human being and I want to see then what I really am in order to establish the fact that if this what I am now should be used for the foundation of the building of something else of a higher nature that I want

to make absolutely sure that I am reliable or that my knowledge about myself is truthful today as well as 10 years from now. Those are all the reasons why I cannot afford to be prejudicial. The openness includes furthermore that when I'm in the state of being let's call it observed, and there is something around me which is aware, or that I'm in the presence of something of a higher nature, I want to see how I am in the presence of that what is actually higher and for which I should have respect. Now if I say this Little I, it exists, and the relation towards that is that I have created it to the best of my knowledge, it may in the beginning be quite small. And I have in the beginning for myself in an unconscious state being able to have, let's say, created it, I have even a little bit of a benevolent attitude towards it. Because the Little I becomes like a child for me and I have to feed it and take care of it. But I hope that in that process that what is the Little I grows up and becomes more and more knowledgeable and particularly knowledgeable about me. So that then the child I have becomes more and more a friend of mine. And if this process of further growth continues and I keep on trying to feed it in the right way, this little friend starts to outgrow me. And then in that sense, it shows that I have a different kind of coloration, quite different from what I am. Because I've said it was created

and I ought to live with them. Sometimes I would like nevertheless to rationalize so that I could live them a little easier. If I discover, by means of this little I functioning that I'm really let's call it much worse than I am or have certain vices or I discover in myself an uncontrolledness partly of movement, partly of a reactive nature of something that all of a sudden affects me and I cannot help reacting towards it. If I see this as a-as a function or a trait of my character and maybe I don't like it, that is I don't think it is right for me, I am interested in the little I to tell me the actual truth. And the truth, when I don't like it, I don't want to accept it. You see it is like that in ordinary life. If someone tells me that I am a liar, almost immediately I would say "oh no, I am not. I can prove it to you that I'm not." And I would even get hot under the collar simply tell them I'm not a liar. My reaction to that is spontaneous. But if this Little I tells me that I'm a liar, my reaction is exactly the same. But I try to convince myself that I'm not. And still repeated statements on the part of Little I, telling me that I am really that, that I am weak, that I really was a little bit stupid, that really that what I am myself has not at all the quanatation that I would like to give it. But if I say that what I receive as information which I don't like and I want to accept it never the less in a little different shape, and then the Little I

as something which is objective and functions in an objective sense. And when it then becomes more full grown and I would say is mature. I start to look up to it. As if my son takes care of me when I in my old age require more than a friend and my son has reached a much higher level than I could reach myself. That's a different form of openness. It becomes for a person the wish to submit to that what originally started out to be very small, but has grown out to become much more of value to me and I would be open to that what this "I" tells me. You see if it is Little I and that what I wish to create and partly the beginning of an entity that could start to function in time and become beneficial to me and then could actually become a guide that I create something in the nature of what I believe ought to be objective. And at most I can really create from the standpoint of my unconsciousness something also that is a form still a little unconscious or perhaps even a little subjective but since my aim in the creation of that is that I should develop and grow out towards, let's say, God or towards Heaven, that I don't want to stay on Earth, I want to leave Earth, I want to become free from Earth. Then I ask God to help. Because I cannot in my unconscious state be responsible for the total creation of this Little I in an objective sense. And therefore I ask, in prayer, as if God could help me, to put life in

that what I have tried to create as a form for this Little I. And it is the aliveness of the Little I which starts to grow. The realization of this Little I, now endowed with certain attributes which come from above, that then when it grows up, it fulfills the function of life itself within the form. I still have relation towards it. But it has outgrown me. And the life that is then represented by Little I is of a different order then the life which is in-within myself. To solve the problem of an understanding of the presence of something which is there for me intuitively known, not described and not formulated and not necessarily subject to the laws of ABC. When I pray and I wish a higher form of life or a spirit or that what is what I call an entity of a different form of development of as I said last night of less density, of that what I hope could approach the possibility of such higher level that it's worth while for me to associate with it and to try even to become fused with it. But then in acknowledging that kind of a presence if it could come down to me and I could recognize it and be recognized by that higher form of Life, my attitude changes entirely. That is sometimes as if one wishes to walk with the hand of God or God holding one by one's hand and leading one. And religiously, of course it's always expressed like that, as if one becomes a child. And the wish then which becomes--which is within a child

of wishing to grow up, that then that kind of a relationship between a man on Earth and his Father in Heaven is really a relation that his son then wishes under the influence of the Father to become like the Father and perhaps even imitate Him and but that his desire is strengthened by the presence of that, I'd called it yesterday, a messenger, which is then, being in my presence affect me and makes me wish to grow up. All right? What other things bother you?

Mr.. Nyland: Yeah?

George_____: I went to see an emotional_____two or three weeks ago and since_____my motivation in relation to Work, the bridge between the two have kind of established a

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Mr. Nyland: I think it is much simpler than you make it. I am an ordinary human being. I am made up of a variety of different cells. I simply try to explain to myself that there are differences of certain cells, and that some cells have a function and that others a different kind of a function. When I see myself as a human being and having grown up into physical maturity so that then approximately all of the different organs have developed, and I see myself then as a_____, I would almost say for the sake of argument,

understanding a tri-unity which we say has three centers or that within one physical, emotional, intellectual there are certain functions of different sets of cells which are combined and I call organs--sense organs or heart or sex or many things of that kind which have a special meaning for me. All of that I say makes up my personality and in order for these organs to exist, I need certain other supporting cells which form my body and which enable then by means of being supported by my body to function or sometimes even to develop. Now I want for myself, being simply a human being that that what I feel many times that I ought to respond to some kind of a call or a voice within myself knowing that the way I am is not entirely satisfactory and that it seems that when I keep on living that there is vary little within life itself that's really tells me what I should do and I go from one side to the other without any particular way of directing myself. I become quite confused and I go to different books and different people and I ask them, "Please tell me what I am." And they answer me with there knowledge which partly maybe too much ordinary subjectivity and based upon their own experience. And each time that you ask and you get a question you get a little more embarrassed because they don't answer you. And you have a feeling for yourself that someone ought to be able to answer and you keep on asking

and you hunt for a person who gradually can tell you what is what and you don't find him. When you come to such conclusions, you have to ask yourself another kind of a question, that , "what is it that keeps me closed to an answer?" Particularly when it is well meant. Is it something that is really closing me? That I don't want to accept advice from someone else and I do that by claiming that they don't understand me. Is it really an impossibility for a person to reach you? Because we are all very simple in that respect. And all of us when we are serious about work and trying to tell about one's own experiences. And if I keep on asking questions from different people, it just stands to reason that here and there, there is something that I could use. And instead now of staring myself blind on that what I don't know or that what is not yet touched or what is not as yet explained to me, I start by applying something that I know could have a positive value. You see that's where you make a mistake. You keep on asking and you don't do what has already been given. And you feel that is something that--is that as if someone is neglecting you.. And you close yourself up more because you feel so sorry for yourself. Simply come to yourself in a very simple way of the acceptance of what you are and what you are trying to do even in ordinary life. And the many thought that are there in your mind, put them a

little bit on a shelf. And keep for a little while just a few of a mental--few things of a mental capacity which can tell you at certain times of a mental capacity which can tell you at certain times what perhaps might be a way for you or a method which has been described and outlines may times. But you have not worked. You are not honestly wanting to apply that. You all the time want to talk about it. And it is too bad that one has such a wish for wishing to talk. You should tell yourself, "stop this talk", you should tell your mind. You should tell it, "keep quiet." I want a certain section of my brain to function in relation to my body. I want my body to be active in a very simple way like walking. Or like carrying a suitcase or like bending down. Or like breathing. Or recognizing even tensions of my body. I don't want my mind to interfere with a little bit of the process which I would like to set into motion and I call it an observation process or an awareness process. And I say that I want to create something that can actually become aware not knowing how to do it and not inquiring any further of the difficulties that are involved or even criticizing it that after all if I am subjective how can I make anything objective. For the time being I live, if I want to, in and "as if" world imaging that there is this little I and then acting in accordance with that imagination so that then I actually will receive a

little bit of information about myself. And I keep on saying this. "Here I walk. Here this body is walking. Here something in me is aware of myself." I move. I find myself with a physical body which is walking, bending down. This way I start to feed this Little I. And I help it to grow and of course I become impatient because I want this Little I to be like an encyclopedia so that immediately I could go and look it up and the Little I and there is the answer all ready made for me then that all that I'll have to do is to read it and then I say--and then it becomes my own and that is where you make the mistake. It does not become your own until you use this Little I in the application for wishing to become aware that you experience within yourself something of you existing and that that what you are acceptant--acceptable by this Little I. That you must learn. And not keep on thinking. And eliminate that kind of a thought. And just as it were concentrate on the fact that you need your head in order to keep your feet straight so that your body can walk. Many thousand times you should stand still as it were coming to yourself. Not allowing the thoughts to interfere and not allowing any kind of a feeling or any wish, sometimes I've said, to feel sorry for yourself. You are just an ordinary being and you walk on this Earth and you do a variety of different things that you can do in accordance with tour

talent. And whatever the reasons may be that you wish to keep alive and that you want to do certain things for economic reasons. Keep on doing that. Don't be lazy. Don't substitute attempts for awareness with something that belongs solely to your brain. You have to learn to be able to see what is involved in the Little I trying to become functional for yourself and the accumulation of certain data about yourself I say as truth but just ordinary facts. Here I am. This body is breathing. This body is walking. This body sits in a chair. This body speaks. It reminds me of a little I hearing this body speaking. This body shakes hands with someone. I am reminded that this Little I is aware of the fact the this body is shaking hands with someone. This body has been asleep physically. It gets out of bed. It stands there. It sits down on the edge of the bed. It gets up. This Little I is aware of the fact that this body is moving up and down, sitting down, getting up, getting ready, go to the bathroom, come back, puts on clothes. Something in me is aware of this body being alive. And having a form where I put clothes on my body. But that what I am as an aliveness is that what I am in reality. And this way with patience and with constant application. And not failing. And not being deviated by all kinds of other nice little thoughts. I say all kinds of so called little bits of interest which have kept you away many times from

doing what you already have heard many times that you should do and not doing it. I hope you understand it now. Because otherwise you will write me or send me another little tape, letter in accusing me of not wishing to help. But I assure, you, it isn't true. Of course I want to help but you have to respond. Because otherwise it is just a matter of keeping on saying the same damn thing over and over again. And you have earplugs in your ears. And you don't want to apply them. And you don't want to become simple. You want to remain complicated. A person is a simple person made up of 100,000 cells of which some are a little more important than others. And when he, when he grows up and comes to the conclusion that something really ought to be done with his life as it is now in his body, that maybe there is a necessity for wishing to set it free in some way or other, but then if that is serious, then I do that. When I'm serious I Work. When I claim that I want an answer, I listen to all answers in the world and I select out of all such answers that what I feel is applicable in my case and then I sincerely wish to do that, and not think and not feel. I use my feelings, I use my thoughts but I do it only to create something that is of much more value to me. If necessary I pray to God to help me. Down on my knees I say, "God, why do you forget me?" If you can ask that with all three centers combined,

that's the kind of prayer that will be heard. And it will be answered. Don't abuse other people, George. The fault is with you or the fault is with God. If you think it's God, you put yourself on the thrown. If you think it is you, you ask God to be graceful to you.

What other questions? Yeah?

Michael: Mr. Nyland?

Mr. Nyland: Yeah?

Michael: Michael.

Mr. Nyland: Yes, Michael. Michael McBride?

Michael: Yes.

Mr. Nyland: Yes, yes. You are from the island, aren't you?

Michael: Yes. I want to ask you if it's important that I understand what the magnetic center is.

Mr. Nyland: No, it's not important at all. One assumes that something is there. For the time being one says it is alive, and it is alive par excellence. That is life, if I can imagine it, in the purest form for myself, and it is really like a center which is there which makes me tick. And from which all the different manifestations, thought processes, feeling processes, have proceeded. It is as if I consider this magnetic center the embryo of myself.

Out of which the totality of myself finally evolves. And it does not mean that I sill have to recognize it as existing, only I must know that it came from--this that I am-- came from somewhere and it is logical to assume that that what was put into me at the moment of conception, was the kind of life coming from father and mother. But put--being put now, in the kind of a form of what became my body, and that afterwards I call myself with my name and is my personality. It is still there. Where it is exactly, I do not know. How it sometimes wishes to become known or what sometimes may be like a cry in the darkness, of wanting to be set free, or what it is really that as I call it, "the concentrate form of my life," as if the totality of my life as represented by all the living cells of myself could become one within one point. And I call that a center. But why "magnetic?" Because there is an attraction from this form of life that is me, to the totality of all life existing which is God. And I wish now that this what is me could actually be set free. To be able then to join with that what already existed totally. That what exists totally as all life, I must assume, is governed by some kind of a supernatural force with knowledge and higher intellect than--much higher-- than I possess. And which has towards itself as well as that what it could create, the benevolence of wishing to maintain that what has been created. I

consider magnetic center, for each person on Earth the first point of crystallization of life within a body. And the totality of mankind as a combination of such units which we still call human beings. but if that what is organic kingdom as represented by man not necessarily now including animals and plants and other forms of life, but man being as a human being the representation of life on Earth in it's, call it the highest form. But then, each human being becomes in the body of mankind, like a cell. And that the totality of all human beings represents mankind as a body, and that for the reasons of the existence of mankind and the Earth where this takes place. And I consider then that that what I call within myself magnetic center is simply the first form of the crystallizing influence of that what is life force in an involutionary movement crystallizing out on this place of the Earth for a very definite purpose to help to maintain the Earth and also to maintain and able the Earth to become a real planet. As Gurdjieff calls the Earth unfortunate, the result is of this unfortunate condition, that all man, that is, total mankind, is also unfortunate. And that the only solution for the possibility of growth for Mother Nature to become a real planet is that mankind on Earth starts to realize the terrible dilemma that Mother Nature is in, and that really the possibility of the growth of Earth as Mother Nature is

exemplified by the attempts which each person could make to set his life as magnetic center free in each cell of the totality of the human body, of the totality of the human body as represented by mankind as a whole.

Michael: Free from what?

Mr. Nyland: You understand that?

Michael: No, I was wondering, free from what?

Mr. Nyland: In this case, when it is free from the body itself, life is then free of each person to--free to go where it ought to go. It is so problematical if the form of crystallization which is now in each human being will continue to exist, then man physically dies. In all probability, it will remain in existence in a certain form which is not physical with which in man already is not physical, and I mean by that, what a man is as emotion or as feeling is not physical in our sense of the word, it's not material. We already call that a kind of spiritual being. If I talk about concepts which are not expressible easily in words, but which nevertheless I feel, concepts that I call emotional states which are then the results of such a concept on the condition of my body. I cannot define "love" in terms of words. I cannot define even "anger" in terms of words. Or "joy." I cannot define "aspiration" in terms of words. Which describe it, I can use words, but I cannot describe what actually takes

place within. I cannot describe the term by using the word "all" what is really "all." I can say it is a feeling of reverence. I cannot describe what I consider "blessing." Or what I consider "bliss." I cannot describe anything that has a positive value without a negativity attached to it. And for that reason, when I now think about myself being what I am, and having life within me, I see this as life existing within me, with a responsibility on the part of me to set it free, and then, as it were take my chance to the existence or on the existence of that what is now partly developed, but not of such material form and I call the beginnings of my feeling center, which when it grows out would become a Kesjanian Body. This is what attaches me to the Earth after the physical body dies. And that is the spirit that continues to live. For 40 days after death. In this kind of spiritual form which is still me because I have to claim it. It belongs to my feelings. I cannot claim my mind because my mind is too loose and it is not sufficiently developed. The mind for a man when he dies, in most cases is nothing else but a little do which has given and impetus to the potentiality of a development but is very seldom developed. So you see, magnetic center keeps on playing a certain part in that what remains in existence after the physical death of a man. And it that--it is then subject to that what exists as magnetic center wishing to

continue to be more free and not bound by this half way of one's feeling center or feeling body but then either it can continue as its own which in development further like a man could evolve on Earth, or it may be required that it goes back again to the Earth to have a chance for further development towards freedom of magnetic center. Magnetic center plays a tremendous part in a person. And it's very fortunate that I don't want to define it. Because I'm afraid if I do, that I'll do harm to them. Magnetic center is not subject to material laws. It belongs already to a higher level of density, lightness, of some that is the beginning of spirituality. But it is the spiritual involvement which gives me an idea of what is a reality of magnetic center. All right? Don't worry about it too much.

Michael: I won't.

Mr. Nyland: All right. That's good.

_____: Tapes over.

Mr. Nyland: Huh?

_____: Tapes over.

Mr. Nyland: Turn it over.

Side 2

Mr. Nyland: But those questions are a little philosophical and a little to theoretical. What is it when you Work, when you not only talk about it, but when you come together, and you want an exchange? And you want to talk about your inner life because that becomes involved in any kind of an attempt to understand your outer life and then to see if there is a new kind of a form of life which is very seldom considered. In order then to see that what is inner life of a man can be recognized as having more value. And that the--the reason why I wish to Work on myself is exactly to try to develop that form of inner life, and to give it a chance. When it is developed it will then put a cert--a certain influence over me, and that gradually the accent of myself which is now very much on the surface is carted more and more towards the center within myself going through essential qualities that belong to my inner life. I want to have an unfoldment of that so that it's--when it grows, could take over. That is, it could become a much simpler form of my life and not entirely as much cluttered up as all the different forms of manifestations that I have to perform on Earth as I live. When I live and I would like to reduce my life to more simplicity, I can go to an inhabited island and I can be there like Gogan, Tahiti, and stay for some time, maybe for the rest of my life. I can withdraw to an ivory tower and

write a book and not be in touch with the rest of the world and gradually have an idea that since I am not contradicted that I know it all. But you see the purpose of a man is different really because he was not born, not all of us, on an uninhabited island. We happened to be born in the midst of a so-called culture. And whatever the civilization may have as a meaning, there is something that we have to do about it if we want to understand why we are here, and what can be done with ourselves. About such questions you start to talk because that what is necessary for communication at first--is first to know what you are talking about. If you are talking about yourself so that what you say today will be the same tomorrow. That even if you can understand the certain--certain growing in knowledge or an accumulation of more and more data about yourself, you definitely come to a point where you say, "this and this and this is reliable in me. You can trust me." You have to establish in a meeting first trust. Honesty. If you are serious, you can show that you are serious. If you want to know and you hope that someone else can tell you, you have to have that kind of an open mind, and not be prejudiced. If you want to know something about Gurdjieff, and you admit you don't know, you have to listen. Because you don't come with your own theories, to talk about them. And you don't come in to connect or compare

your own theories with Gurdjieff's. You can do that when you are by yourself, it's quite all right of course. And I think you have to do that, but not when you come to a meeting which is a little bit more devoted to Gurdjieff than to anything else. And then it behooves you simply to listen. And perhaps ask questions. And you will be answered in accordance with certain experiences of certain people who have already for some time tried to apply these concepts. And you take them for whatever they may be worth. And it does not matter that you have to agree. Or that you have to imitate. It acts as a stimulus on you that you say, "if that is true for so and so, maybe I can use it." Then you use it. And the question is how. By following very simple prescription of what is meant by this "awareness process." And actually doing--in actuality doing it. Not theorizing. Not keeping it in your mind. Not admiring it in your solar plexus or your emotional state. Or admitting that Gurdjieff was quite some man an so forth. And even when you read All and Everything say, "what a wonderful book." No, you have to wait until you see yourself in that book. Until, as it were. Gurdjieff comes out of that book and speaks to you. And talks to you, what you should do, not the slugs or not the people who he has visited in Tikliamish or in Incantania or whatever there is of Ashieta Shiemash. That is a question you

find out first, "what is he talking about?" When you come to a meeting, a group, you have a very definite reason for wanting to find out what Artesia is. It need not indicate that you have really interest in Work. It may be just curiosity. The interest in Work for yourself comes from the level of your Being. If that is low you may want to Work. If you are positive regarding the wish to Work on yourself, then maybe you will make attempts of that kind to the best of your knowledge. And then maybe there are certain results or certain additional information about yourself. Or certain realizations of yourself as you are. Or you may get stuck and find obstacles in the way of such applications and you would like to straighten them out. You would like to ask, "am I on the right road?" or "is it wrong for me to do this or that?" All of that you can profit by. But the teacher becomes you when you wish to verify what the prescription is worth, with your life and your experience. If that experience is in line with what has been told or what you can be satisfied with, you have become the teacher of your own Work, because then you wish to continue. A group is for stimulus. To wish to continue for yourself to see what is the value of Work. For me, for others, because of that maybe again, for me, when I try and week by week I make such attempts, and week by week I come to a group and talk about that. Not about your

ordinary life as I've said may times to much so, forget it. It has no particular value in all the--to become the background against which you project your Work. I suggest for Seattle, for you people here, to have two groups only. One is a group where you get together to listen to reading All and Everything. Or you can listen to some tape. We have several different kinds of tapes which you have talked about over the years, and which come from here or there, New York, Boston, Philadelphia, Dallas, whatever it may be. Perfectly good tapes, quite simple, also I think upon enough and logical. Where you could listen to it, and even if there is too much in it you cannot take, stop the tape and after half an hour, see if you can digest it. Don't talk too much about it. All you do is just hear it. Or all you do with reading All and Everything is to listen. And to have a group and the book can be passed on from one person to another, you sit and listen. No more. You can listen also when you are at home. You can read it aloud, someone else can read it. But when you do this in a group it has an advantage. That is you make a special effort at the time particularly when you are not reading yourself, that you must listen very well because you cannot ask the reader to repeat it. Your attention will be much more increased. Listening to tapes is a little similar. It's all about Work. And you don't have to talk about it either. You

listen to the tape and go home. We do that in New York. Wednesday evening is our tape listening night. And other people come. And they come also to the regular meeting on Monday. You should have a regular meeting for discussion or questions, asking, answers given by those, I say, who gradually would form more and more a nucleus, because they have been in Work longer. And they can help you because they--let's say it that way--they are a little bit more advanced. At least they are further than you are. And they can help you. I want to eliminate the use of gradations of group I, II and III. They have absolutely no meaning. They have a meaning for those who do know, and for oneself, one can consider one's own development as if belonging to any one of these groups. But whatever is communicated in one group or another or another, does not necessarily mean that you are already higher because you happen to become a member of such a group. The way you are is determines by your Work. Not by joining a group under a certain name. And so I eliminate any distinction of my group. It is a group interested in Work, discussion, application and reporting. That is the advantage of coming together and of bring what you can and to listen to what other people bring and go home with whatever it is that has appealed to you. If you want to Work on yourself, do not just come into a meeting. It

is a matter of understanding yourself more and more, and the acquisition of knowledge. But truthful knowledge, reliable. That you can count on. That you have a little more insight. That whatever you see in the outside world, and whichever way you are in contact with it, and that you feel that whatever is given in that way could also become a stimulus to you. That many times in thinking even about your ordinary life, and thinking quite unconsciously that there are a great many thoughts and feelings that you believe in for yourself and are worth while. Stimulated by whatever experiences you may have in ordinary life or whatever it is that you receive by means of your five sense organs. Where ever you may travel. Who ever you may happen to talk about. What kind of books you happen to read. Whatever you may have heard. Whatever it is as aesthetic value that you are affected by. Whatever it is that you think about religion or as I say many times a conduct for your life. Or the philosophies that you may be interested in. Or any kind of a form of science as a possibility of uncovering the mysteries of the universe. Whatever your interest may be, remain interested. Don't eliminate it. If it is astrology, go ahead. If it is Camelot, fine. If it is something else like Sturlies(?), also do it. If it is old mythology of Norwegian people, read them If it is the study of languages, go ahead.

Ethnography(?), fine. History and geography all of that, embellish your mind. But don't make a mistake, that you think that in doing that you reach Heaven. You don't. You prepare yourself a little bit better for the Earth. And for the ability to get along with people. The accent of Work on yourself is quite different. You don't want to stay horizontally on the surface of the Earth. The idea of Work is that you climb up on a vertical pole which is pointed towards Heaven and Infinity. If you want to have freedom from the Earth, you want to get away from it. It is one way of getting away from it. If you want to get away from the surface, there are two possibilities, one towards the outside, the other is towards the inside. In both cases you get away from superficiality. In the case of going to the outside, you reach your emotional states when you go towards the planets. In going inside, you reach your essential qualities by going within, reaching for your inner life, which is based most of the time on emotional qualities. So which ever way you want to do it, with the division of your time for necessities and the different factors that influence you in the ordinary world to earn a living or whatever relations you have that you have to submit to or fulfill or the responsibilities which are made on you. Of course you continue with all of that. You are not going to be a planet fanatic and just forget. I say it

would be just as stupid as becoming a hermit in an ivory tower. You are in the midst of this world and you have to recognize in the midst of this activity that what is beyond all acts and actions. I'm hunting for that what is, you can say it, for a great wisdom but where will I find it? Sometimes you remember Tabor mentions a golden stag. It's a pearl, a great prize, it's like Bocuba(?), wanting to find out who that he is. To discover what really motivates him. And wants to find the Holy Grail or the Golden Fleece. The stories of Greece, stories of Issetnol(?), all the different things that are now folklore. Indians here in this country. Open your eyes and your ears and read and start to think, really. Don't get lost in the consideration of yourself and suffer too much. Don't remain negative all the time in God's name. Don't! Start out with something that really can engage you. For which you will wake up in the morning and say with enthusiasm, "thank God I'm alive." I have certain things I must do I will do them. Because I wish to become a Man. I wish to grow up. I want to utilize what you people can give me so that I can use it. I want to be quite selfish about that or perhaps even egocentric, because I'm not doing anybody any harm. I want to partake in esoteric knowledge. Can you dish it up for me so I can eat? There is enough. I'm not taking it away from anyone else, but I want to live and I want to find

out what it could become if I understand freedom. You see you have enough people here in Seattle. You can have large groups if you like. You can have sincerity. You can have something that gives you something, not just the Goddamned nonsense that you most of the time spend your energy on. Not the dependence on certain things that you feel might help you temporarily like drugs and all the rest. Stop that Goddamned nonsense in soiling yourself and making yourself much worse than you are because what of you take in of that kind, how are you going to eliminate it. It's not organic. It's anti-yourself. It's a poison to some extent. It will take you a hell of a long time to get rid of it. Sometimes you think that marijuana is of no-no particular--Don't be a mistaken fool. Comparing it to drink. It has nothing to do with drink. Such an entirely different quality of drug. But of course you can become sleepy and a little bit soggy from drinking too much because you cannot understand alcohol. You can get rid of that easily. It sticks to your brain. Not to mention heroine or LSD or all the rest. Don't be stupid fools. You are carried away simply because someone else is doing it. Many times you don't even want to do it. Be warned about that. More over if you do you don't belong here. No one who is taking drugs in any kind of a form as a stimulant is able to understand what is Work. Because you keep on

being dependent on something else. Outside of you. You have to become dependent upon that what is within you. That you can control. That can become your own. Because you can work with that. Otherwise you feel that some kind of a chemical is going to do the work for you and that high--what is there that is in your so called high state that is independent and tells you about God. All, if it is in God, that at least is not drunk. Try to understand these things of ordinary life because you may as well become very earnest about it. Our society and our particular kind of level of morals is so completely degraded that it stinks. Don't have any part of it if you want to become a Man. Dare to make up your own mind about that. You are at freedom. You can do whatever you like with your own life. Dissipate it if you like. Kill it if you like. Destroy it. It's your fault. Whatever it is that you wish. But if you honestly want to say that I want to grow up, then start. Then start from the basis of that kind of reliability, that you can do something that is worth while for you, and Work and Work and Work! I suggest it is from the sweat of your brow. Don't think it is going to be given to you. God won't give it. He has given you life on Earth for a definite purpose, and like it or not you're here. So, make the best of that. Try to wake up. That's what we call it. To wake up to yourself. Waking up means

that there is something that is functioning which then is perception--perceptive. And in this perception I see myself. When I'm not awake, and I sleep a little half way. I have a dream. I said yesterday, like a black sheep. I dream freedom because I don't like the shepherd. I don't like the conditions. But I want to do something about it, and not just dreaming. I want to wake up. In my dream, I poke myself so that I wake up. Then I wake up, and I discover that I was asleep. That is really what you should learn. That all during the day you are fast asleep. And you keep on wishing to sleep because you don't want anyone else to even, to tell you, to poke you in the ribs. You say to get out, don't disturb me. The disturbing factor is within you. When Gurdjieff talks about Anulious, the other end, on the other side of the moon, that what will not allow you to sleep--what is it in you? It is your magnetic center that knocks on the door of its own little prison and asks you to be let out because it is abnormal for that form of life to be on this Earth. And whatever it is that brought us here and even in wishing to accept it, it does not mean that I agree with God when he created me. But I will have to find out what it is that actually caused this particular kind of event to take place. And I want to find the name and the aim of my own existence because then I can be satisfied in the kind of a knowledge that I

say, "I know my aim. I also know how perhaps I came here." But I do know how I want to continue from now on when I become responsible. And the I drop this mechanicalness. And I put in its place something that gradually becomes, not only my own, but as it has a different kind of quality. In accordance to the laws of Great Nature, as Gurdjieff would call it, in accordance with wishing, to go from one stream to the other, and to hope that I will not be lost in the neither regions, but that my aim will ultimately lead me to the possibility of perhaps cosmic consciousness, perhaps to understanding of the five rules of objective morality. You must read this All and Everything. You must look at it as scripture. You can read the Bible, but you don't understand it. It's all hackneyed for you when you have been educated up with it. And of course it has no further meaning, and no one can interpret it to you. All and Everything is at least newer, or at least it has a certain quality and perhaps it can be easier understood if you see it as something that is talking to you. You must just--you must study it. You must be honest about that. you must really want to do something about yourself. You must not wait too long. You must become earnest early in life, not morose, and not walking around with a terrible face and no expression. You need life the full in order to get the opportunities which life on Earth

even can give you, but you must not be a fool. You must not waste. There is a limitation to the ability of your body to continue to grind out whatever it has to do in the form of manifestations. There is a limitation to all things of that kind on Earth, having a certain lifetime to live and then, it will disappear and it goes into the ground. If you wish to make something permanent, you have to make it, from our standpoint, objective, even if that beginning of objectivity may not be as permanent as it might become in time, or many times I say, in timelessness. Make a group out of this. Warwick will help you. Curt will answer your tapes. With Curt I will know what you are talking about. We will talk about it. I want to help as much as I can, as much as my time will allow. But you must Work when you become worthy. And there's no sense for anyone of us to waste time, when there is so much time already that has been wasted. Stop it. You can, if you really want to. You can if you want to grow up. You can grow up. Your prayer, if it comes from your three centers united, in the best way you can, will be heard. There is a road. There is a possibility of that kind of only way that _____ God. Of whatever it is that you want to travel in that road, wherever you are on that road, the aim is Infinity. You will not--never reach it. But you will reach it in the road itself. Because

the omnipresence of Infinity. Try to understand these things. Read more I say. Constant. I say that. Not to let up. Not to be lazy. Really to wish for your life to have an understanding, that has a meaning. And not to waste, again I say, not to waste your energies, but concentrate in such simple forms of your life. Not to lose yourself in the multiplicity of that what is every once in a while required in accordance with whatever we call education. The simplicity of yourself is as I said, a man walking on Earth, three centers, and seeing that what is outside. And receiving from that aspiration. And such aspiration goes within a man. He tries to digest it for himself. He lets it enter, penetrate as deep as he can, let it go. It can become essential, of value, not just superficial. And when it reaches his real seriousness within, that what is essential I say, it's--the aspiration changes into an inspirational quality. Aspiration, for us, is the not sol on the Kesdjianian scale. Inspiration is la on that same scale. If it can, both can be in objectivity, it would become permanent. If it is not as yet permanent, it may be on the lower scale of do, re, mi. It is a do and a re. Mi on the lower scale is that what is the reflex of what is si, do on the higher scale. I hope you understand these two triads. It may sound a little theoretical. The growth of a man in consciousness and in conscience--conscientiousness is that he

gradually understands this asperational qualities stimulated by the outside world, his inspiration as a wish to achieve something for the development of himself. And then the contemplation which is needed to see what creation has taken place, and what is taking place in the changing of himself, to create the silence within him. That is the si-do. If you wish to learn, if you wish to study, the world is open. If you wish to know yourself, your inner world is open. If you wish to recognize God in your life, your magnetic center has to be uncovered. What else will I say to try to tell you. It's a short visit on my part. I'm sorry. Tomorrow I will go away again. I hope to come back soon maybe. I hope. You must Work in the mean time. Make this a good group. There is such opportunity here. And there is such need for real food. All the clap-trap and the nonsense that is being talked about. You must know what is time--a little time--(because is in it?) and it there is a certain value, many times it's only for this Earth, and for your lifetime here. If that is all you wish, that is all you wish then. If there is no wish to climb the vita--the vertical pole, of course there is no panarama. There is no ability to become free from the Earth. There is no chance that the telescope of becoming objective by distance. There's no chance at all to see yourself and your life in retrospect and in anticipation. There is no question any more

then if you don't want to climb up that vertical pole that you will have a panoramic view of your birth, your life now, and your death. I say telescoping the octave of the progress of your own development to become a point, which then, in being observed will give you, when you are way up there, an inclination to wish to come down and to help you, yourself, you poor person, to be helped by that, for this, created in the image of God, wishing then to come down to participate in the process of awareness so as to guide you, I say sometimes, into the Holy Land. That is the return to that where you came from. That is the snake with its tail in its mouth, the center of eternity. So I hope to see you, sometime, but send a report. I can be in touch with it. I wish you many, many good meetings. Try to help each other. Try to find out what you can do. I say don't be that selfish that you take away something that belongs to someone. Understand the laws of love, to say what is the meaning of the wish to create conditions which can be conducive for those you care for. You help them in that you help yourself. So good night everybody. Take care.